THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed."—JOEL ii, 27.

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SENATOR BROWN'S SPEECH ON THE CULLOM BILL.

A MASTERLY DEFENSE OF CONSTITUTIONAL PRINCIPLES—POPULAR AND TERRITORIAL RIGHTS VINDICATED.

(From the Congressional Record of Jan. 12th.)

MR. PRESIDENT, it is not my purpose at present to follow the example of the Senator from Illinois, and discuss the social question connected with the affairs of Utah or its church polity. At a future period in the debate, when the bill introduced by the honorable Senator from Vermont is taken up for consideration, I may give some attention to that question, and I may contrast practices of the social evil in Utah and other sections of the Union. And while I have certainly no justification for these evil practices in any part of the Union, I shall be disposed, as far as we have the power, to apply the same remedies for the extirpation of the same evil in different sections. And I shall not draw distinctions between crimes against the family and the State, identical in their character, because they are practiced under different names. My purpose at present is to place upon the record, in connection with the remarks of the Senator from Illinois, an argument in which I shall attempt to show the unconstitutionality of the recent legislation already had in connection with Utah affairs, and the indefensible character of the legislation proposed.

As the Senator from Illinois has not been interrupted during the delivery of his remarks, and as I desire to discuss a constitutional question of importance, I respectfully request of Senators that the thread of my argument may not be broken by questions propounded during its delivery. After I have concluded the remarks I desire to make, I will then very cheerfully respond to any questions in connection with the argument which any Senator may desire to propound.

On a former occasion, when the bill known as the Edmunds bill, in reference to affairs in Utah, was before the Senate, I took occasion to express my abhorrence of the practice of polygamy, and to deprecate and denounce it. We now have pending before the Senate a bill to amend the provisions of that act, and enlarge the scope of authority given by it. I desire to see the bill amended so as to meet any reasonable expectation that the country may have on the subject, if it can be done without a palpable violation of the Constitution of the United States, which every Senator in this chamber has taken a solemn oath to support.

When the original bill was pending before the Senate, I had not carefully investigated the whole question, and did not enter at length into the constitutional argument. But further reflection has satisfied my mind beyond a reasonable doubt that the eighth section of the act is a palpable violation of the Constitution of the United States, and is therefore null and void; and that the Utah commission, which is acting under that unconstitutional statute, and prescribing test-oaths to voters, however amiable and accomplished they may be as gentlemen, are acting without authority of law; and that every act performed by them under said eighth section is without law, and every infringement of personal liberty or private rights is an unjustifiable and indefensible usurpation of power.

The eighth section of the act, which is the essence of it, is in these words:

"No polygamist, bigamist, or any person cohabiting with more than one woman, and no woman cohabiting with any of the persons described as aforesaid in this section, in any Territory or other place over which the United States have exclusive jurisdiction, shall be entitled to vote at any election in any such Territory, or other place, or be eligible to election or appointment to, or be entitled to hold any office or place of public trust, honor, or emolument in, under, or for any such Territory, or place, or under the United States."

Now, I shall undertake to show that this section, as administered, violates at least a half a dozen provisions of the Constitution of the United States. If I succeed in showing that it violates a single provision, of course every lawyer must admit that it is a nullity.

I shall undertake to show, Mr. President, that it is a palpable violation of the following provisions of the Constitution, which I shall quote and then make my comments:

First. "Nor shall any person be deprived of life, liberty, or property, without due process of law."

Second. "No person shall be held to answer for a capital or otherwise infamous crime unless on a presentment or indictment of a grand jury."

Third. "In all criminal prosecutions the accused shall enjoy the right of a speedy and public trial by an impartial jury of the State or district wherein the crime shall have been committed."

Fourth. "He shall be confronted with the witnesses against him."

Fifth. "He shall have compulsory process for obtaining witnesses in his favor."

Sixth. "He shall have the assistance of counsel for his defense."

Seventh. "No person shall be compelled in any criminal case to be a witness against himself."

Eighth. "No bill of attainder shall be passed."

Ninth. No *ex post facto* law shall be passed."

Now, Mr. President, I propose to examine these different provisions and to show that this act, as administered by the commission, violates every one of them.

First, the Constitution declares that no person shall be deprived of life, liberty, or property, without due process of law.

It is solemnly declared in the great charter of English liberty that—

"No freeman shall be taken, imprisoned, or disseized of his freehold or liberties, or free customs, or be outlawed or exiled, or otherwise destroyed or condemned, but by lawful judgment of his peers, or by the law of the land."

Judge Blackstone says of this provision in the great charter, that it protected every individual of the nation in the free enjoyment of his life, his liberty, and his *property*, unless declared to be forfeited by the judgment of his peers or the law of the land. (Com., vol. 4, page 424.) Again, in volume 1, page 139, he says:

"And by a variety of ancient statutes it is enacted that no man's lands or goods shall be seized into the king's hands against the great charter and the law of the land; and that no man shall be disinherited, or put out of franchises or freehold, unless he be duly brought to answer, and be forejudged by course of law; and if anything be done to the contrary, it shall be redressed and holden for none."

Vattel, in his standard work upon the law of nations, page 33, while treating of the principal objects of good government, says:

"The society is established with a view of procuring to those who are its members the necessaries, conveniences, and even pleasures of life, and in general everything necessary to their happiness—of enabling each individual peaceably to enjoy his own *property*, and to obtain justice with safety and certainty."

Now, Mr. President, I beg you to bear in mind that the Constitution not only guarantees protection to life and to liberty, but it also guarantees like protection to the *property* of every citizen of the United States. The eighth section of the Edmunds act, as administered, denies to every Mormon, who is a citizen of the Territory of the United States, the right to hold office or place of public trust, honor, or emolument, unless he takes a certain oath prescribed by the commissioners. The Constitution of the United States guarantees to every such citizen protection of his *property*, which shall not be taken from him without due process of law. It becomes necessary, then, to inquire whether an officer has a property in his office. If so, he is protected in the enjoyment of it by the Constitution, and it can not be taken from him without due process of law. "An officer is one who is legally invested with an office" (1 Bacon's Abridgment, 279). Now, you will please bear in mind that the eighth section of the Edmunds act, as administered, denies to any one refusing to take the test oath prescribed by the commission, the right to hold office. What is an office? Judge Blackstone, in his Commentaries, says:

"Offices, which are a right to exercise a public or private employment, and to take the fees and emoluments thereto belonging, are also incorporeal hereditaments, whether public, as those of magistrates, or private as of bailiffs, receivers and the like. For a man may have an estate in them either to himself and his heirs, or for life, or for a term of years, or for during pleasure only.—*Blackstone's Com.*, 36.

By these quotations it appears that a man may have an estate in an office. What is the meaning of the word "estate."

"In its most extensive sense it is applied to signify everything of which riches or fortune may consist, and includes personal and real *property*.—*Bouvier's Law Dict.* 416.

Having established by authorities which will not, I presume, be questioned, that an officer has a property in his office, and having shown that the Constitution of the United States expressly declares that he shall not be deprived of that property without due process of law, it becomes necessary to inquire whether the eighth section of the law known as the Edmunds act, which, as executed by the commission, deprives a Mormon of his property in his office and of his right to hold any place of public trust, honor or emolument, if he refuses to take a certain test-oath prescribed, takes his property by due process of law or without law.

The case of Huber *vs.* Reily, reported in third volume of P. F. Smith's Pennsylvania reports, in which the able opinion of the court was delivered by Judge Strong, was very similar to that under consideration.

By the act of Congress passed 30th March, 1865, all persons drafted for military service who did not report on notice were declared to be deserters. And in addition to other lawful penalties for the crime of desertion, all persons who committed it were declared to have forfeited their rights to citizenship and their rights to become citizens, and were declared incapable of holding any office of trust or profit under the United States. The plaintiff Huber was returned by the provost-marshal as a deserter.

It is admitted that he was a citizen of the State of Pennsylvania, and entitled to vote at the precinct where he tendered his vote, if the disqualification did not render him ineligible. He tendered the vote, and it was rejected by the managers of the election on the ground that he was a deserter as shown by the registry of the provost-marshal of the district. He brought suit against the managers of the election for refusing to permit him to vote. Upon this statement of facts a judgment was entered in favor of the plaintiff in the court below, and error was assigned, and the court above affirmed the judgment on the ground that the plaintiff had not been convicted of desertion by any court martial, or any court of competent jurisdiction having the authority to render a final judgment in the case, and that the penalty could not attach, nor could he be disfranchised without due process of law. As already stated, the case is very much like the one now under consideration.

In each case the managers of the elections declared the voter ineligible on account of the commission of a crime of which he had not been *convicted*, the only difference being that in the Utah case the voter was required to swear that he had not committed the crime, and on his failure to make the oath was disfranchised, while in the case decided by Judge Strong the fact of desertion appeared on the records in the provost-marshal's office, and upon that the managers of the election held that he was guilty and rejected the vote. In neither case was there any trial by a competent tribunal, nor any judgment of conviction rendered by any court of competent jurisdiction.

I shall read a few sentences from the able opinion delivered by Judge Strong in this case. On page 117 he says:

"But I can call to mind no instance in which it has been held that the ascertainment guilt of a public offense and the imposition of legal penalties can be in any other mode

when by trial according to the law of the land or due process of law. That is the law of the particular case administered by the judicial tribunal authorized to adjudicate upon it.

"And I can not persuade myself that a judge of elections or a board of election officers, constituted under State laws, is such a tribunal. I can not think they have power to try criminal offenders, still less to adjudge the guilt or innocence of an alleged violator of the laws of the United States. A trial before such officers is not due process of law for the punishment of offenses according to the meaning of that phrase in the Constitution. They are, it is true, many things which they may determine, such as age and residence of a person offering to vote, whether he has paid taxes, and whether, if born an alien, he has a certificate of naturalization. These things pertain to the ascertainment of a political right.

"But whether he has been guilty of a criminal offense, and, as a consequence, forfeited his right, is an inquiry of a different character. Neither our Constitution nor our law has conferred upon the judges of elections any such judicial functions. They are not sworn to try issues in criminal cases. They have no power to compel the attendance of witnesses, and their judgment, if rendered, would be binding upon no other tribunal.

"Surely that is no trial by due process of law, the judgment in which is not final, decides nothing, but leaves the accused exposed to another trial in a different tribunal, and to the imposition by that other tribunal of the full punishment prescribed by law."

Again, on page 121, the learned judge says:

"It may be added that this construction is not only required by the universally admitted rules of statutory interpretation, but it is in harmony with the personal rights secured by the Constitution, and which Congress must be presumed to have kept in view. It gives to the accused a trial before sworn judges, a right to challenge, an opportunity of defense, the privilege of hearing the witnesses against him, and of calling witnesses in his behalf. It preserves to him the common-law presumption of innocence until he has been adjudged guilty according to the forms of law. It gives finality to a single trial. If tried by a court-martial and acquitted, his innocence can never again be called in question, and he can be made to suffer no part of the penalties prescribed for guilt. On the other hand, if the record of conviction by a lawful court be not a prerequisite to suffering the penalty of the law, the act of Congress may work intolerable hardships. The accused may then be obliged to prove his innocence whenever the registry of the provost-marshal is adduced against him. No decision of the board of election officers will protect him against the necessity of renewing his defense at every subsequent election, and each time with increased difficulty arising from the possible death or absence of witnesses. In many cases this may prove a gross wrong.

"To hold that the act of Congress imposes upon such the necessity of proving their innocence without conviction of guilt, would be an unreasonable construction of the act, and would be attributing to the National Legislature an intention not warranted by the language and connection of the enactment. It follows that the judgment of the court below upon the case stated was right. The plaintiff, not having been convicted of desertion and failure to return to the service, or to report to a provost-marshal, and not having been pardoned as to the penalties and forfeitures of the law, was entitled to vote."

Chief Justice Woodward concurred in the judgment of the court, and added:

"But I do not concur in treating the act of Congress as a valid enactment, for I believe it to be *ex post facto* law in respect to all soldiers except such as commit the crime of desertion after the date of the law. This is not a case of desertion subsequent to the enactment, but prior to it, and the penalties of the offense were such as were fixed by law when the offense was committed, and it is not competent for the Legislature to increase them except for future cases."

And I will add in this connection, Mr. President, that it is not competent for Congress to punish citizens of a Territory, or to add new penalties for polygamy committed before the passage of the Edmunds act, or to disfranchise any citizen of a Territory for crimes committed prior to the passage of the act of disfranchisement.

In Dorsey's case, 7 Porter's Alabama Reports, Judge Ormond refers to the Constitutional provision that the crime or offense must be ascertained by due course of law, and says the term "due course of law" has a settled and ascertained meaning, and was intended to protect people against privations of their lives, liberty, or property, in any other mode than through the intervention of the judicial tribunals of the country. But this law seeks to ascertain a fact exalted into a crime and punished in a particular manner—not by the judgment of a competent court, but by the admission of the offender, and construing his silence as evidence of guilt.

In the case of Green *vs.* Biggs, 1 Curtis' Circuit Court Reports, 325, Judge Curtis, of the Supreme Court of the United States, presiding in the Circuit Court, defines what is meant by the law of the land. He says:

"Certainly this does not mean any act which the Assembly may choose to pass. If it did, the legislative will could inflict a forfeiture of life, liberty, or property, without a trial. The exposition of the words as they stand in Magna Charta, as well as in the American Constitution, has been that they require 'due process of law,' and in this is necessarily implied and included the right to answer to and contest the charge, and the consequent right to be discharged from it, unless it is proved."

Lord Coke, in giving an interpretation of these words in Magna Charta, 2 Inst., 50, 51, says they mean "due process of law," in which is included presentment or indictment, and being brought in, to answer thereto. And the jurists of our country have not relaxed this interpretation. "It follows," says he, speaking of the case before him, "that a law which would preclude the accused from answering to and contesting the charge * * * * and which should condemn him to fine and forfeiture unheard if he failed to comply with the requisition, would deprive him of his liberty or property, not by the law of the land, but by an arbitrary and unconstitutional exertion of legislative power."

I might add other weighty authorities as to the meaning of "due process of law," but I deem it unnecessary. Those already produced show conclusively that the test-oath prescribed by the commissioners under the Edmunds act is not "due process of law," and that it deprives the citizen of Utah of his property in his office without due process of law and without law. It simply prescribes a test-oath which he is required to take, and if he refuses to do so his guilt is conclusively presumed, and his property is taken from him without giving him an opportunity to contest the truth of the charge, and without requiring proof of it.

The Supreme Court of the United States in the case of the test-oath prescribed for lawyers, and in the case of the Missouri test-oath, have conclusively settled this question, that the application of a test-oath, or the requirement that the party take the oath before he can exercise certain constitutional rights, or before he can have the benefit of his office, is unconstitutional and of no effect. If the requirement that a lawyer take a test-oath that he has not committed a certain crime before he can practice law is not due process

of law, and the law requiring it is void, and that in the test-oath, as in the Missouri case, requiring a minister of the Gospel to swear that he has not committed a particular crime before he can discharge the sacred functions of his position, is not due process of law, and the law requiring it is null and void, as the Supreme Court has decided it is, then I should like to hear some lawyer draw a distinction between them and the test-oath applied to the citizen of a Territory, requiring him to swear that he has not committed a particular crime before he can discharge the duties of his office.

If the law which denies to a lawyer, who has a property in his profession, the right to practice till he takes a test-oath, and if the law which deprives a minister of the Gospel of the right to discharge the duties of his office until he takes a test-oath, are unconstitutional, how can a law which requires a citizen of a Territory to swear that he has not committed a particular crime before he can discharge the duties of his office be constitutional and valid? There can be no legal distinction drawn between the cases; if one is a nullity, they are all three nullities. In two of the cases the Supreme Court of the United States has expressly ruled that they are nullities. So much for the first objection to the constitutionality of this act.

I will now proceed to consider, in more concise form, some of the other objections. For convenience, and as they are intimately connected, I will consider together the second, third, fourth, fifth and sixth.

As a statute of the Congress of the United States makes bigamy a crime in the Territories, and punishes it by imprisonment in the penitentiary, I suppose it will not be questioned by those who have a most laudable zeal for its suppression, that it is an *infamous* crime.

The second constitutional objection above made is that no one shall be held to answer for a capital or otherwise infamous crime without indictment or presentment of a grand jury. The polygamist in Utah is made to answer before a commission appointed under the Edmunds act, which tenders to him a test-oath requiring him to swear that he is not a bigamist or polygamist, and as construed by the commission, that he has not at any time been guilty of the offense; and if he refuses to take the oath, guilt is conclusively presumed, and the punishment, that he shall neither vote nor hold office, is inflicted upon him. In other words, he is convicted or conclusively presumed to be guilty by a commission acting as court, jury and executioner, and deprived of his right to vote and of his property in his office without due process of law, and without indictment or presentment of a grand jury.

I hold, therefore, that the second objection is well taken, and the provision of the Constitution therein referred to is palpably violated.

[TO BE CONTINUED.]

DEPARTURE.—Elders Joseph Wild and Eleazer Evans set sail for home, per S.S. *Arizona*, on Saturday, February 16th. Elder Evans' health was somewhat better than when he arrived in Liverpool from Germany, four weeks since, but he was far from being well. It is hoped that the sea voyage and the change to his native climate will revive him, and that we shall soon learn of his complete restoration to health.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, FEBRUARY 18, 1884.

ADULTERY.

"Thou shalt not commit adultery."—Ex. xx. 14.

This commandment was engraven upon the tables of stone, at the time when the Lord manifested His wonderful power upon Mount Sinai. Amid those glorious scenes when the great law-giver communed with the Lord of Hosts, and everything pertaining to the growth, purity and preservation of Israel were duly considered, around marriage was thrown every safeguard. The necessity of purity in that sacred relationship was brought home to the people in strong and never-to-be-forgotten language. "Thou shalt not commit adultery" was the decree of Jehovah. "He or she that committeth adultery shall surely die." The husband was to guard his honor and that of his wife; the wife was to preserve herself in all chastity for her husband, and keep from all others, that no spurious offspring should be introduced into the family circle, and that conscience should not as a skeleton point his bony finger and say: "Thou art unfaithful, untrue; condemnation will overtake thee!"

"Multiply and replenish the earth" was the order given to the first man and woman, and made binding upon all that should come after them. In the economy of Heaven the power to beget his kind was bestowed upon man. Blessings were to follow a legitimate use of those powers—health of mind and body, peace and joy in the home. An illegitimate use of those powers was to bring down cursings, as in the case of king David. The Lord scourged him, his children rebelled, his wives were untrue, and he was bowed down under the fearful load he had taken upon himself. The Patriarchs and Prophets were burdened with the word of the Lord on this important matter; warnings, pleadings, and threatenings fell from their lips as the people became forgetful of the judgments that had been decreed. We find in the days of the Savior that the people had become very lax in their morals, and He charged them with being "a wicked and adulterous generation." To exhibit to them the condition into which they had fallen, when the woman said to have been taken in adultery was brought before Him, and those bringing her demanded punishment according to the law, the Savior, understanding the depth of their own guilt, said: "Let him that is without sin cast the first stone." The voice of accusation was hushed, and one by one that guilty throng withdrew from the presence of Him who had read their very souls. When alone with the sinner, He asked for her accusers, but they had fled.

He warned her of her evil ways, and told her to go and sin no more. Notwithstanding the fact that the Savior repeated the doctrine: "Thou shalt not commit adultery," and pointed out that serious consequences would follow those who continued to disregard that great law of purity, the inhabitants of the earth have gone on adding sin to sin until they are indeed defiled.

How singular that Christian people can forget the words of the Apostle: "The whoremongers and adulterers God will judge!" Whenever inspired men have been found ministering among their fellow creatures, the Lord has repeated that law in regard to social purity, and while the penalties attaching have been sometimes modified, as in the case of the woman accused before the Savior, that crime has lost none of its heinousness. In a revelation from the Lord given through the Prophet Joseph Smith to the Saints, He says: "Thou shalt not commit adultery; and he that committeth adultery, and repenteth not, shall be cast out; but he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out."

The Lord says further upon this subject: "But if ye shall find that any persons have left their companions for the sake of adultery, and they themselves are the offenders, and their companions are living, they shall be cast out from among you. And again I say unto you, that ye shall be watchful and careful, with all inquiry, that ye receive none such among you if they are married; and if they are not married, they shall repent of all their sins, or ye shall not receive them."

We see by an examination of this subject, that at all times and in all places the Lord commands His children to observe the moral law in the strictest possible manner. Among the people of ancient Israel, death was the penalty to both man and woman for the defilement of the marriage bed; they were both equally guilty before the law. Not so in our day with Christian nations; woman has to bear the greatest weight of shame, being cast out from society, and frowned upon as a thing almost too vile for notice, while the man, as deeply guilty before God, moves in society seemingly respected as much as before, and nowise cast down because of his deep-dyed crime.

The Lord holds man equally responsible with the woman. We see by the quotations given from the revelations, that in this dispensation the Lord has established the same rule He did in the days of the Savior. The penitent must be forgiven if they humble themselves and show works meet for repentance. They shall be forgiven for one offense, but if guilty a second time they are to be cast out. We desire the Saints to bear this in mind. Some few persons entertain the idea that they can repeatedly be guilty of that horrid crime, and by confessing their sin, can be forgiven and receive again the ordinances of the Gospel. To all such we would say, read the words of the Apostle Paul to the Corinthians (1 Cor. vi, 9, 10), and learn that neither fornicators nor adulterers can inherit the kingdom of God. The Elders will for the future follow implicitly the words of the Lord to us, as given in the Doctrine and Covenants: "But if he doeth it again, he shall not be forgiven, but shall be cast out."

If there are those who profess to be Saints, that are so forgetful of the obligations they have taken as to be found a second time breaking their covenants and trampling the laws of heaven under their feet, they should be cast out. We who hold the Priesthood, and are acting among the people, will become partakers of the sins of those who are guilty of adultery, if we administer the ordinances contrary to the laws of God. Within the fold of Christ are to be found those who possess all the graces and gifts, and who honor and sustain virtue and righteousness. "Without are dogs, and sorcerers and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie."

SOWING THE GOSPEL SEED.

THERE are perhaps but few, if any, Elders laboring in the European Mission who have not at times, in view of the discouraging circumstances which surround them, felt that their labors were almost fruitless. Indeed, an Elder must be more than ordinarily successful in making converts, or be blessed with an abundant supply of faith and cheerfulness, to avoid having a feeling of this kind at times. The bigotry and blind unreasoning prejudice against the Saints and the principles they advocate, so frequently met with, and what is worse still, the stolid indifference in regard to the future, that so generally prevails, are hard to contend against, and it is not much to be wondered at that the Elders should feel so at times. Far be it from our wish, however, to justify them in giving way to despondency, or taking a gloomy view of their situation. We want rather to encourage them in resisting any such inclination. Who can correctly estimate the amount of good that an Elder is accomplishing in laboring faithfully and zealously to sow the Gospel seed? Certainly not man. The fruits of such labor may not be apparent to him, and yet they may be to the Almighty. The extent of an Elder's accomplishments for good is not always indicated by the number of persons he may baptize. He may sow the seed in the hearts of thousands and yet baptize none. Or a man may baptize many and yet only be reaping the harvest from the seed already sown by others. Paul tells us in his writings that he baptized but few, but who would think of disparaging on that account the result of his labors!

The Elders have this fact to console them if they do their duty. It is the Lord's work they are engaged in, not man's, and He will not fail to recognize the worth of their labors, the purity of their motives, the willingness of their hearts, and the fidelity with which they try to carry out His requirements. They are called to go forth and warn the inhabitants of the earth of the judgments which are coming, and point out to them the means of escape therefrom. They are called to declare the Gospel of salvation revealed anew to the earth in this age and call all men to repentance, and they cannot fail to do that without being under condemnation themselves. The penalty for their failure to do this is set forth in the words of the Lord to the Prophet Ezekiel:

"Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked,

Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul."—Ez. iii. 17-19.

While the Elders have nothing to glory of for preaching the Gospel, it being their duty, and necessity having been "laid upon" them, as was the case with Paul (1 Cor. ix. 16), they have great cause for satisfaction, if they are faithful in their labor, whether few or many are converted, or whether any good be apparent from their labors or not. The manner in which the Gospel seed, when sown in weakness and humility, occasionally finds root and in time bears fruit, is illustrated in the following incident narrated by Elder James H. Hart, and published in the *Deseret News* some time since:

"Elder Hart received a letter from President Taylor, last August, in relation to a gentleman named Charles Burdett, of Syracuse, N. Y., who had written to the President, making inquiries about the religion of the Latter-day Saints. Agreeable to President Taylor's instructions, Brother Hart, who was then in New York, visited Mr. Burdett, and on the 5th of last October, baptized him. He related to Brother Hart the following: Five years ago that month, he and his wife were on board a Union steamship, going to England, having sold out their property in Kansas, and intending never to return. On the vessel were a number of 'Mormon' Elders, bound for the European Mission, and with these he engaged in frequent conversations, while on the passage. He became very much interested in their religion, but his wife was quite the reverse. One day, while talking on deck to a Scandinavian or German Elder, the latter put his hand on his shoulder and said, 'There's no use of your going to England; you will have to return again. You will become a Latter-day Saint and gather to the bosom of the Church.' Mrs. Burdett repudiated the idea, with the remark that the Elder was 'certainly mistaken for once,' as she would never go back to America.

"Time passed and she died in England. Her husband, after a three years' stay abroad, returned to America and lived for some time in Canada, but finally moved to Syracuse, New York. He was a strict temperance man, a member of the Congregationalist Church and a Sabbath school teacher. But his mind was in a restless condition, thinking more or less of what the 'Mormon' Elder had told him, and finally he wrote to President Taylor, at Salt Lake City, with the result stated. He intends coming to Utah as soon as possible."

No Elder need be discouraged because of his lack of eloquence or learning; if he will endeavor to make the best possible use of the talents he possesses, the Lord will accept of his labors and reward him therefor, whether few or many be converted, or whether any good be immediately apparent from his labors or not. Paul may plant and Apollos water, but God gives the increase.

G. C. L.

A VISION.

HAVING observed in the STAR of Oct. 15, 1883, an account of a vision, it recalled most vividly to my mind a similar occurrence in this the Coventry Branch. Thinking that it may be interesting and strengthening to the Saints, I felt justified in reporting it. It occurred under the following circumstances.

Elder Thos. Waddoups, laboring in this district, worked with such zeal and fortitude, that several were convinced of the truth of the Gospel, and exhibited an inquiring spirit respecting its principles. Among them was one by the

name of Samuel Lester, who was a devout and pious man. On hearing the warning voice of an Elder of Israel, he became convinced of the truth, and expressed his desire for baptism, and that Elder Thomas Waddoups should administer the sacred ordinance. His wife had for years, been a devout and sincere lover of Christ, but was continually afflicted with a languid complaint, somewhat resembling consumption, and never knew long together the blessings of health. The following is given in her own words:

"On the 27th of July, while suffering from one of the aforesaid attacks, I felt compelled to consign myself to rest, and while wrapped in the folds of slumber, I had a dream: I thought I was standing on the threshold of my residence, conversing upon the principles of the Gospel with Brother Waddoups, when all at once to my joy and surprise, I beheld as it were a heavenly light, the brilliancy of which exceeded that of the noonday sun, and of an indescribable and matchless splendor. While gazing upon it with wonder and surprise, the heavens, as it were, opened, and I turned to Elder Waddoups for an explanation. He replied: 'That is the Glory of God!' He hardly concluded his sentence, when I was, as it were, encompassed with this beautiful light, and I turned again to speak to Brother Waddoups, but he had disappeared from my view. While in this position, I perceived that I was gradually rising from the ground, and finally I ascended into that effulgent sphere, and found that I had not been baptized by one having authority. When I awoke, I felt much impressed by the vision. I gave it profound and serious reflection, and finally decided that it was nothing else than a testimony to me. I hesitated no longer, feeling convinced of its truth, but sought the presence of Elder Waddoups, and described to him my dream. He testified to me that it was a vision from the Almighty, and he also promised me, that if I would but obey the requirements of the Gospel, that not only should my disease be rebuked, but that I should be improved both bodily and mentally. I therefore, a week succeeding this event, entered the waters of baptism, and I can testify in the name of Jesus Christ, that not one promise has failed, but other blessings, too numerous to mention, have rested upon me and my house, and it is my earnest desire to act up to those sacred covenants which I have made with Him, and to serve Him in might, mind and strength.

Susanna Lester."

It is with pleasure that I add my testimony to her's, that they have been blessed beyond their expectations, and I can say with them, surely God is great. Their three eldest sons have embraced the truth, and all unitedly rejoice in the latter-day work. I am happy to report the Branch progressing. Several have recently embraced the Gospel, and are striving to live their religion. Of course, there are exceptions, such as are found in many other Branches, but the majority are faithful, sincere, Latter-day Saints.

Coventry. HENRY A. WHITMELL.

SELF-RELIANCE.—The oak in the middle of the forest, which is surrounded on every side by trees that shelter and shade it, runs up tall and sickly; put away from it its protectors, and the first blast will overturn it. But the same tree, growing in the open field, where it is continually beaten upon by the tempest, becomes its own protector. So the man who is compelled to rely on his own resources, forms an independence of character to which he could not otherwise have attained. Therefore, prefer rather to climb up hill with difficulties, than to roll down with inglorious ease.

ABSTRACT OF CORRESPONDENCE.

GOOD WORK AMONG THE INDIANS—A VISION.

President Wilford Woodruff writing to us from Salt Lake City, January 14, 1884, says:

"I left Salt Lake City on the 6th of December, to attend the Conference at St. George, and do some work in the Temple. We had an excellent Conference. I labored two weeks in the Temple with much satisfaction. We were visited by Brothers Ray and Hawk, and three Elders of the Maricopa tribe, who came to get their endowments and as representatives of the nation, and to see if what the Elders had told them was true. The leading man was Chiriquie Erastus, son-in-law to the chief, and a very intelligent man. He speaks English, Spanish, and several Indian tongues. He has visited Washington, New York, and many other eastern cities, and also Salt Lake. He was the leading scout under Gen. Crook in the late war with the Apaches. He, with his brother, got their endowments and attended to ordinances in the Temple during a period of two weeks, for the benefit of their dead friends. He is deeply interested in the work. I felt impressed to ordain him a Seventy, and did so, as he expects to enter the ministry on his return. The chiefs of both the Maricopas and the Pimas are ready to be baptised, as many of the members of those tribes have been; and when they are baptised their tribes will follow them. The two tribes number over 40,000. They cultivate the earth and are self-sustaining. They join our Mormon settlements on Salt River. The Maricopas raised last season 3,000,000 lbs. of wheat, and are counted a good class of men. The Papagos, who join them on the east, also number 40,000, and they wish our people to preach to them also. It appears to be the greatest opening that we have had on the continent. Brother Geo. Teasdale was with me, and we returned on New Year's day. We suffered with cold coming home on Dec. 31st, from Cedar to Milford. We were seven hours crossing the mountains in reaching Minersville, with the coldest north wind of the season blowing in our faces, but arrived home in safety.

"The Presidency and Twelve are enjoying good health as usual. My health is very good this winter. Elder Jacob Gates has been at the point of death. At his lowest time he had a vision. He went to the spirit world, and visited a mansion where Joseph, Hyrum, Brigham, Heber, George A., Parley and Orson Pratt and others were seated at a large table in council. Joseph said to him: 'You have a desire to live and build you a house. You may return and live to build your house, and you shall have means to do it with.' He is still quite feeble, but expects to get up. Elias Smith has been quite feeble of late with a cold, but is getting better.

"Our Legislature organised this afternoon. Our enemies, with the Governor at their head, expect this Congress to pass laws to take away all our rights, and destroy us root and branch. I think there is quite an improvement among the Saints throughout Utah in many respects."

NEWS OF PROSPERITY AND IMPROVEMENTS AT HOME.

Elder Jos. W. McMurrin, writing to Elder G. C. Lambert, from Salt Lake City, Jan. 25, 1884, says:

"I trust this will find you and all of the brethern in the office enjoying good health. For my own part, I see no reason why the blessings of God should not rest upon the Elders who are abroad in the nations, sowing the seeds of truth, for the prayers of thousands of Saints are constantly ascending to the throne of grace in their behalf, and God cannot withhold the blessings desired, if the Elders are seeking to do his will. Returned missionaries often say that the happiest moments of their lives, were those spent in laboring for the spread of the gospel, and I do not see how it could be otherwise (if they do their duty), for if the prayer of the righteous man availeth much, how great will be

the blessing bestowed upon the servants of God, in answer to the prayers of scores of thousands of righteous Saints!

"After being actively engaged in missionary labor for two years, it seemed quite strange at first to be at home, meeting and chatting with friends and relatives. The change was very pleasant, and caused me to feel exceedingly thankful to my Heavenly Father. You can understand to some extent, my feelings in being permitted once more to associate with the inhabitants of Zion. I felt indeed, that it was 'good to be a Saint in latter days.'

"I find some very decided changes taking place among the Latter-day Saints, one of which, is the improvement in the condition and appearance of the Lord's storehouses. A variety of circumstances caused this place, in years gone by, to be but poorly filled with the good things of this life, and sometimes it appeared that the demand upon its resources was far greater than the supply; but to-day it is entirely different, and there is an abundance of everything required to meet every obligation. The large three-story granary, recently built, is filled with thousands and thousands of bushels of wheat, oats and barley, until there is scarcely room to contain the same. Several thousand bushels of first class potatoes are also stored in the basement of the same building, while the meat market has the finest display of meat to be seen anywhere in the city. A few years ago, people could be seen hurrying to the Tithing Office before daylight, feeling fearful lest they would not be in time to get a little meat, but now they can come when they please, and get almost any cut they desire. The building formerly used for a granary, is now stored with flour, and thousands of pounds of the staff of life can be seen here at any time. The merchandise department presents quite a business appearance, and it can be truly said, that the Lord has poured out His blessings to such an extent, that His house is overflowing with fatness. Never since the organization of the Church has it been so well filled as at present. The men employed by the Church no longer have to engage teams to carry home the articles purchased; everything is now delivered to them, free of extra charge.

"The great amount of Tithing paid has not hindered the Saints from spending vast sums of money in other directions. Work upon the temples being built, has been pushed forward in a vigorous manner; the one in Logan is almost finished, and in a few more months the faithful Saints, who have given half a million of dollars to erect this noble building, will have the pleasure of passing within its holy walls to receive the blessings necessary to exalt them and their dead in the presence of God. The Temple here, although in an unfinished condition, is simply grand, and causes a feeling of awe and reverence to steal over a person while he stands and gazes upon it. The Temple in Manti is also progressing in a very satisfactory manner, and in a short time, four of these most holy buildings will be in use by the Saints of God.

"Another very decided change is in the style of the tabernacles and meeting houses now being built for the accommodation of the Saints in the various Wards and Stakes of Zion. The houses of worship now being built, are beautiful in design and finish, and will compare favorably with the churches of other denominations. In a few more years, the plain barn-roofed meeting houses of Utah will be known only in memory by the people of this Territory, for they are fast disappearing, and buildings more in keeping with the improved circumstances of the people are springing up in their places. Improvements of every description are being made in all classes of buildings throughout the land, and in this way thousands of silent monuments are being reared, which stand as undeniable evidences of the growing strength of Israel.

"The Assembly Hall is filled to its utmost capacity on the Sabbath day with thousands of bright, intelligent people, who are thirsting after the things of God, and I can assure you that they leave the house of worship filled, for God is with His servants, and words of inspiration are constantly falling from their lips. One very pleasing and interesting feature of the worship, is the singing of beautiful anthems, which are entirely the product of home talent, both in words and music; they have to be heard to be fully appreciated.

"The Legislature is in session, and there is a great deal of talk as to what is to be done, especially by the outside element, but I guess the world will learn at some future day,

that we are able to take care of ourselves and to maintain our rights, and we intend to do it, no matter how much opposition we may have.

"The weather is beautiful, warm and sunny during the day, with clear frosty nights. The health of the people generally is good, their homes are happy and comfortable, and peace and plenty can be found in all the habitations of Zion. The Saints are showing their faith in the Gospel by paying tithes and offerings, building temples and beautifying Zion in a thousand ways, and God's Spirit like a mantle of security broods over the entire community."

INTERESTING NEWS FROM PROVO.

The following is extracted from a letter received by President Smith from Elder B. W. Driggs, dated Provo City, Utah, Jan. 25, 1884:

"It has been some time over a year since I wrote to you. Many changes have taken place in the time intervening. Death, with its relentless hand, has visited my family, taking first our sweet little Bintha Blanch, aged two-and-a-half years; next our eldest daughter, Ella Olivia, aged twenty-three-and-a-half years, a noble young woman of great promise. The year 1883 has left its footprints in the hearts of the human race both with joy and mourning. The Saints have much to be thankful for, while the wicked are filling up their cup, seemingly without a knowledge of what they are doing.

"Provo City is building up very rapidly, you would hardly know the place; the old landmarks are fast fading away. Your brother, Charles W., has built a large store on your father's estate, opposite and a little north of the East Co-operative Store. President Smoot has erected a fine bank on the south-east corner of the same block; John and Liddiard a four-story hotel on the west corner, and there are quite a number of fine stores between, making altogether a splendid appearance. I have leased the lower or ground floor, and E. V. Kimball the upper floor of Charles' building. The Stake Tabernacle is up to the square; it will be a fine structure, as well as commodious. Provo Theatre is far advanced—the roof is being put on; it is about the same size as the Salt Lake Theatre. Z. C. M. I. has erected a very large warehouse at the U. C. Depot, and there are many private buildings throughout the town which would be a credit to any part of the world.

"The Brigham Young Academy keeps up its reputation as a first class school, where the youth of Zion are not only taught in all the branches of education, but theology is so interwoven in the minds of the students that they never will forget the lessons given by the principal and faculty.

"Diphtheria is very prevalent in the towns of Pleasant Grove and American Fork. Many children have died of this dreadful disease this winter. The railroad war over Utah freights is working hardships for the farmer, and consequently everybody suffers. Grain was never known to be so cheap as it is this fall. Merchants are complaining of dull times, and several failures in business have taken place. The Saints are living nearer their covenants, and there is a general waking up as regards keeping the Word of Wisdom. The winter so far has been pleasant and moderately mild. Peace and plenty abound with the people."

NEWS FROM THE WELSH CONFERENCE.

President David Lewis, writing from Merthyr Tydfil, Feb. 5, 1884, says:

"Elders Fred. Lewis, L. J. Mantle, W. G. Reese and I were here attending council on Sunday, and are all here now. The brethren will soon start out in their Districts. We are all well excepting Brother Mantle, who continues to suffer from rheumatism, but he is somewhat better than he was last month.

"Elder J. H. Evans is still down in Carmarthenshire; he has recently baptized five persons. His health is not good; he suffers with pain in his side. I received word from Elder W. D. Williams on Friday last; he was well, and stated that prospects were good.